The
Tarka-Saṅgraha-Dīpikā-Prakāśikā
with the commentaries
Bālapriyā and Prasāraṇā

Edited by
N. Veezhinathan

Sri Sri Sri
Mahalakshmi-Mathrubhutheswarar Trust
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Śrīma

Reverentially Dedicated

To

Jagadguru

Śrīmacchandraśekharendra Sarasvatī

Bhagavatpūjyapādāḥ

The Mirror of Grace

and

The Majesty Divine

PREFACE

The *Tarka-saṅgraha* of Annambhaṭṭa is a popular manual of the Nyāya-Vaiśeṣika system. The latter is a blend of two doctrines, namely, the Nyāya and the Vaiśeṣika. Gautama and Kaṇāda were respectively the first exponents of the two doctrines. The *Nyāya-sūtra* of Gautama constitutes the basic text of aphorisms for the Nyāya system. Vātsyāyana of 300 A.D wrote his *bhāṣya* on the *Nyāya-sūtra*. The views enunciated therein have been unfavourably criticized by the Buddhistic thinker Diṅnāga. Uddyotakāra, who flourished during 600 A.D., wrote a commentary on the *bhāṣya* of Vātsyāyana entitled *Vārttika* wherein he has defended Vātsyāyana. The *Vārttika* has been commented upon by Vācaspatimiśra of 841 A.D. in his *Tātparyaṭīkā* which, in turn, has been commented upon by Udayana of 984 A.D. in his *Tātparya-ṭīkā-pariśuddhi*. Udayana also wrote the *Nyāyakusumāñjali* and the *Ātmatattvaviveka*. In the former he proves the existence of God, and in the latter, the permanence of the individual soul. Both the works are directed against the Buddhists who advocated a theology without God and a psychology without an enduring soul. Jayantabhaṭṭa of 900 A.D. wrote his commentary *Nyāyamañjarī* on select aphorisms of Gautama. Bhāsarvajña who flourished during 1000 A.D. wrote his independent work *Nyāyasāra* with an auto-commentary *Bhūṣaṇa* wherein he has deviated from the traditional theories on the Nyāya school and has introduced new theories. This century marks the close of the old phase of the Nyāya school.

The new phase begins with the work *Tattvacintāmaṇi* of Gaṅgeśopādhyāya who flourished during 1200 A.D. Several commentaries were written on Gaṅgeśa's work. Of these, the commentaries by Vāsudeva Sārvabhauma of 1500 A.D., and his disciple Raghunātha Śiromaṇi are important. Raghunātha's commentary entitled *Dīdhiti* was commented upon by Gadādhara of the same period in his well-known commentary *Gādādharī*.

On the Vaiśeṣika side, the first systematic exposition was made by Kaṇāda in his *Vaiśeṣika-sūtra*. Praśastapāda wrote his *bhāṣya* on it. Upon the *bhāṣya*, Udayana and Śrīdhara of

1000 A.D. wrote their commentaries *Kiraṇāvalī* and *Kandalī* respectively. Śaṅkaramiśra of 1650 A.D. wrote his commentary *Upaskāra* on the *Vaiśeṣika-sūtra.*

Manuals on Nyāya incorporating the Vaiśeṣika categories came to be written from 1100 A.D. onwards. Varadarāja's *Tārkika-rakṣā* (1100 A.D) and Keśava- miśra's *Tarka-bhāṣā* (1275 A.D) are important manuals on the Nyāya-Vaiśeṣika system during this period. Vallabhācārya of 1200 A.D. wrote his *Nyāyalīlāvatī* on the Vaiśeṣika system embodying the Nyāya categories. Annambhaṭṭa and Viśvanātha of 1700 A.D. in their works the *Tarka-saṅgraha-dīpikā* and the *Kārikā- valī-Muktāvalī* treat of the two systems together.

Annambhaṭṭa and his Works

Annambhaṭṭa is a versatile scholar and almost all the branches of Śāstraic learning attracted his attention. In the field of *Pūrva-mīmāṁsā* he is well-known as the author of an extensive commentary called *Rāṇakojjīvinī* on Bhaṭṭa-someśvara's *Nyāya-sudhā.* In the manuscript of this work available at the Tanjore Sarasvati Mahal Library (Ms. No. 6794) we find in the beginning that one Viśvanātha is mentioned as the Mīmāṁsā-guru of Annambhaṭṭa.

mīmāṁsāgurum aparaṁ ca viśvanātham.

In the sphere of Advaita Vedānta, he wrote a commentary *Mitākṣarā* on the *Brahma-sūtra.* The authorship of the commentary on the *Tattvadīpanam* of *Nṛsiṁhāśrama* is attributed to Annambhaṭṭa in the heading of the manuscript No. R. 2230 at the Madras Government Oriental Manuscripts Library. In the beginning it is mentioned that he is the pupil of one Brahmendra Sarasvatī in Advaita. He also wrote *Bhedanirāsa* refuting the reality of the concept of difference. This work is available in a single manuscript at the Oriental Research Institute, Mysore.

In the field of *Vyākaraṇa,* he is well-known as the author of the *Pāṇinīyavrtti-mitākṣarā* on the *Aṣṭādhyāyī* of Pāṇini and of the commentary, *Uddyotana* on Kaiyaṭa's *Pradīpa* on the *Mahābhāṣya* of Patañjali. In the manuscript of the

latter work available at the Madras Government Oriental Manuscripts Library (R.3143) it is mentioned in the beginning that Annambhaṭṭa is the pupil of Śrī Śeṣavīreśvarapaṇḍita.

> *śrīseṣavireśvarapaṇḍitendram vande mahābhāṣya-gurum mamāgryam*

In the field of Nyāya, besides the *Tarka-saṅgraha* and its expository text - the *Dīpikā*, Annambhaṭṭa wrote a commentary called *Siddhāñjana* on Jayadeva's *Maṇyāloka*. In the beginning of the manuscript of this work available at the Madras Government Oriental Manuscripts Library (R.1536), it is given that Annambhaṭṭa is the younger brother of Sarvadeva.

> *taṁ vande'nvarthanāmānam sarvadevam mama agrajam.*

Herein he refers to Madhusūdana Ṭakkura (1575 A.D), Bhagīratha (1400 A.D), Maheśa Ṭakkura (1400 A.D) and one Mādhava. He is also reputed to have written another work on Nyāya, namely, *Tarkabhāṣā-tattvaprabodhinī-ṭīkā* which is mentioned in the Introduction to the Benares Sanskrit Series Edition of Annambhaṭṭa's *Pāṇinīyavrtti.*

The manuscript of the *Tarka-saṅgraha-dīpikā* available at the Government Oriental Manuscripts Library (R.1949) has a colophon wherein it is mentioned that Annambhaṭṭa belongs to the family of Advaitavidyācārya Rāghava Somayājin and is the son of Meligiri Ācārya.

> *'.... advaitavidyācārya-śrimadrāghavasomayāji-kulāvataṁsa - śrimanmeligiri - ācāryavaryasya sūnunā aṇṇambhaṭṭena'*

The Melligiri Ācārya is Melligiri Tirumalārya or Timmārya. The colophon of the manuscript (R.271) of the *Mahābhāṣya-pradīpa-pradyotanam* available at the Madras Government Oriental Manuscripts Library mentions Annambhaṭṭa as the son of Tirumalācārya of the family of Advaitavidyācārya Rāghava Somayājin.

'..... advaitavidyācārya-rāghavasomayājikulāvataṁsa-śrītirmalācārya-varyasya sūnoḥ aṇṇambhaṭṭasya ..'

A manuscript of the work *Mīmāṁsā-sūtra-dīpikā* of Yallubhaṭṭa available at the Madras Government Oriental Manuscripts Library (R.1564) mentions that Annambhaṭṭa is the *guru* of one Dharbhavallabhabhaṭṭa, the father of Yallubhaṭṭa.

'..... śrīmadannambhaṭṭamahopādhyāyaśiṣyasya dharbhavallabhabhaṭṭasya sūnoḥ yallubhaṭṭasya kṛtau sūtradīpikāyāṁ ca'

Commentaries on the Tarka-saṅgraha

Ever since Annambhaṭṭa composed the *Tarka-saṅgraha* with his commentary - *Dīpikā* there has been a tremendous growth in the development of the Nyāya-Vaiśeṣika writings. The variety of this growth is as impressive as its scale. This is evident from the numerous commentaries that were written on the *Tarka-saṅgraha* and the *Dīpikā* also called *Śisuhitā* thereon. Govardhana of 1675 A.D. wrote his *Nyāya-bodhinī* on the *Tarka-saṅgraha* wherein he has introduced the *Navya-nyāya* terminology. One *Subuddhi* reputed to be a disciple of Annambhaṭṭa wrote a commentary *Candrikā* during 1700 A.D. and it has been published by the Nirnaya Sagar Press, Bombay. Kṛṣṇadhūrjaṭi wrote a commentary *Siddhānta-candrodaya* in 1774 A.D., and it was published in Bombay and Benares. One Śaṭakopa, a disciple of Veṅkaṭārya wrote a commentary on the *Siddhānta-candrodaya* and an incomplete manuscript of it is available at the Madras Government Oriental Manuscripts Library. One Hanumatpaṇḍita, son of Vyāsācārya and disciple of Vīrarāghava wrote a commentary *Prabhā* on the *Siddhānta-candrodaya* and manuscripts of this work are available at the Madras Government Oriental Manuscripts Library, Adyar Library and at the libraries of Baroda, Mysore and Trivandrum. Mukundabhaṭṭa (1800 A.D - 1900 A.D) wrote his commentary *Candrika* on the *Tarka-saṅgraha*. On this Kṛṣṇa Tātācārya of Tiruppuṭkuḷi wrote his

commentary *Kuvalayollāsa.* Incomplete manuscripts of this work are available at the Adyar Library, and at the Madras Government Oriental Manuscripts Library. Paṭṭābhīrama (1850 A.D) a disciple of Rāyanṛsiṁha of Kāñcī wrote his *Vākyārtha-nirukti* which has been printed at the Balamanorama Press, Madras. A commentary *Padakṛtya* by Candrajasiṁha has been printed at the Tara Press, Benares in 1904, and at Bombay in 1918 and again at Benares in 1925. Mādhavapadābhirāma's commentary - *Tarkasaṅgraha-vākyārtha-nirukti* has been printed at the Native Opinion Press, Bombay in the year 1911. *Tarkasaṅgrahopanyāsa* or *Vākya-vṛtti* by Meru Śāstrin and a *Ṭippaṇī* by Paṭṭābhirāma which contains general discussions also were printed at the Balamanorama Press, Madras in 1920. The *Tarkasaṅgraha-sarvasva* by Kurunganṭi Rāmaśāstri (1924 A.D) was published at Vijayawada and the commentary *Sukhapraveśinī* by Uttamur T. Viraraghavacharya was published at Madras. *Nyāya-bodhinī* by Śuklaratnanātha, manuscripts of which are available at the Baroda, and the Bandarkar Oriental Research Institute Libraries was printed in Telugu Script at Madras in 1879. *Nyāyārtha-laghubodhinī* by Govardhanaraṅgācārya, a manuscript of which is available at the Madras Government Oriental Manuscripts Library, *Bālabodhinī* by Cidānandāśramayati, a manuscript of which is available at Baroda, *Arthaprakāśa* of Puruṣottama, a manuscript of which is deposited at the Adyar Library, *Tarkacandrikā* by Vaidyanātha Gāḍagila, a manuscript of which is available at Ujjain are some of the important commentaries on the *Tarka-saṅgraha.*

Commentaries on the Tarka-saṅgraha-dīpikā

The numerous commentaries written on the *Tarka-saṅgraha-dīpikā* testify to the important place occupied by the latter in the history of Indian Logic. Kṣamākalyāṇa, pupil of Jinalābhasūri composed in 1772 his *Phākkikā* which has been published in the Rajasthan Purātan Granth Series in the year 1963. Rāyanṛsiṁha Śāstri of Ālūru family, pupil of Bālakṛṣṇa wrote his *Nṛsiṁha- prakāśikā* on the *Dīpikā*

and it was printed at the Balamanorama Press, Madras, in 1920. Rāmarudrabhaṭṭa, son of Rāmeśvara and the grandson of Bhavānanda- siddhāntavāgiśa of 1700 A.D. wrote a commentary on the *Dīpikā* and it was published along with *Nṛsiṁhaprakāśikā* referred to above. Nārāyaṇatīrtha who flourished during 1800 A.D. and who was the teacher of Brahmānanda Sarasvatī — the commentator on the *Siddhāntabindu* and the *Advaita - siddhi* of Madhusūdhana Sarasvatī wrote a commentary called *Prabhā*. Venkaṭācārya, the son and pupil of Śrinivāsācārya of Vādhūla family wrote his *Tattvārthadīpikā* and it is available in manuscript at Adyar and Madras Government Oriental Manuscript Libraries. Kurunganṭi Rāmaśāstri wrote the *Dīpikāsarvasva* and it was published in the year 1928 at Madras. The commentaries by Gaṅgādharabhaṭta, Tarkaratnamahodadhi, and Daksiṇāmūrti are available in manuscript form at the Mysore Oriental Research Institute.

Nīlakaṇṭha Bhaṭṭa, son of Rāmabhaṭṭa of Kauṇḍinyagotra wrote his commentary *Prakāśikā* on the *Dīpikā*. It was published in the Balamanorama Series, Madras. Śrī Satish Candra Vidyabhushan in his *History of Indian Logic* states that Nīlakaṇṭha was the last representative of the school of Gaṅgeśa and he was born at Pāṇya near Ahobila in the district of Kurnool. He died at Benares in 1840 A.D. A study of this commentary shows that he has composed a commentary on the *Tattvacintāmaṇi*.

Commentaries on the Prakāśikā

Lakṣmīnṛsiṁha, son of Nīlakaṇṭha Bhaṭṭa wrote a commentary on the *Prakāśikā* entitled *Bhāskarodayā*, and it was published at Bombay in the year 1933. Another commentary, *Prasāraṇā* on the *Prakāśikā* edited and included in this volume is by the renowned scholar Śrī Kṛṣṇa Tātācārya of Tirupputkuli (A.D.1833). He wrote commentaries on the *Nyāya-pariśuddhi* and the *Nyāya-siddhāñjana* of Vedānta Deśika. His *Durartha-dūrīkaraṇa* is a dialectical work that seeks to refute certain principles of Tenkalai Vaiṣṇavism. Another work of his is *Brahma-pada-śakti-vāda* which dis-

cusses the import of the term "Brahman". His *Para-mukha-capeṭikā* is a criticism of the views of the Śaivites. His other works viz., *Pratyaktvādi-svayaṁprakāśatva-vāda*, the *Bhāṭṭa-sāra* and *Vāda-kalpaka* are noteworthy.

My revered *Guru*, Prof.N.S. Ramanuja Tatacharya, Former Vice-Chancellor, Kendriya Rashtriya Vidyapitha, Tirupati has written the Commentary *Bālapriyā* on the *Prakāśikā*. This Commentary explains the Nyāya technicalities in an admirable manner. Prof. Tatacharya is a prolific writer and his works, besides the present one, may be classified under four heads:

1. Critical Editions;
2. Commentaries;
3. Independent Works; and,
4. Research Papers.

Critical Editions

1. *Tattvacintāmaṇi* of Gaṅgeśa with the commentary *Prakāśa* of Rucidattamiśra and the commentary *Nyāyaśikhāmaṇi* of Rāmakṛṣṇādhvarīndra on *Prakāśa*. [Volume I. *Pratyakṣakhaṇḍa*].
2. *Tattvacintāmaṇi* of Gaṅgeśa with the commentary *Prakāśa* of Rucidattamiśra and the commentary *Tarkacūḍāmaṇi* of Dharmarājādhvarīndra on *Prakāśa*. [Volume II. *Anumānakhaṇḍa*].
3. *Jñāpakasaṅgraha* of Nāgeśa. This is a critical edition of the text on *Vyākaraṇa* entitled *Jñāpakasaṅgraha* of Nāgeśa. Prof. Tatacharya has edited this work with his commentary *Vivṛti*.

Commentaries

1. *Bālabodhinī* on the *Pañcalakṣaṇī-Gādādharī.*

2. *Vivaraṇa* on the *Vyadhikaraṇa-Gādādharī.*

3. *Bhāvabodhinī* on the *Pakṣatā-Gādādharī.*

4. *Bhāvadīpikā* on the *Avayava-Gādādharī.*

5. *Rājīvollāsa* on the *Dinakarī* on the *Siddhānta-muktāvalī.* It is in manuscript form and will soon be published.

6. *Vivṛti* on the text on *Vyākaraṇa* entitled *Jñāpaka-saṅgraha* of Nāgeśa.

7. *Bhagavadguṇaratnapeṭikā* on the *Gopālasahasranāma-stotra.*

8. *Tātparyaprakāśikā* on the *Śatadūṣaṇī* of Vedānta Deśika in two volumes.

Independent Works

1. *Pratyakṣa-tattva-cintāmaṇi-vimarśa*

   This work is an interpretative exposition of the *Pratyakṣakhaṇḍa* of the *Tattvacintāmaṇi* of Gaṅgeśa-Upādhyāya or Gaṅgeśa in the light of its commentary - *Prakāśa* of Rucidattamiśra and the super-commentary *Nyāya- śikhāmaṇi* of Rāmakṛṣṇādhvarīndra. Prof. Tatacharya in fifteen well-defined chapters discusses some leading concepts set forth in the above work correlating them with those in other schools of Indian thought.

2. *Jñāpakasaṅgraha-pariśiṣṭa*, a work on *Vyākaraṇa*, along with his auto-commentary, *Vivṛti.*

3. *Śābdabodhamīmāṁsā*

   As Honorary Professor at the French Institute of Pondicherry, Prof. Tatacharya completed the project

entitled "An Inquiry into Indian Theories of verbal cognition" in four volumes. He has rendered an exceptionally great service to the scholarly world by bringing together under one roof the minutest details regarding each and every component of the Sanskrit Language according to the schools of Nyāyā, Vyākaraṇa, Mīmāṁsā, and Vedānta. The four volumes are respectively entitled: [i)] The Sentence and Its Significance; [ii)] Case Terminations: Their Significance; [iii)] Nominal Stems: Their Significance; and, [iv)] Verbs and Verbal Suffixes: Their Significance. The first three volumes have been published by the Rashtriya Samskrit Samsthan, Delhi. The fourth is being published.

Research Papers

Prof. Tatacharya has contributed more than 100 research papers to learned journals. Each one of these is a studied monograph on the topic it covers.

This Volume of the *Tarka-saṅgraha-dīpikā-prakāśikā* with the Commentary *Bālapriyā* by Prof. Ramanuja Tatacharya and the Commentary *Prasāraṇa* by Śrī Kṛṣṇa Tatacharya was first published in the year 1980. This work is reissued now for the benefit of the students of *Navya-nyāya*. I placed the book before the Paramācārya when he was camping at Satāra in 1981. After going through this commentary of Prof. Tatacharya, His Holiness told me thus:

> I am keeping my life long solely with the desire to see the commentaries of Tātācārya on the texts of *Gādādharī*, especially on the texts that constitute the *pūrva-vāda*. If he does not interpret these texts through his commentaries, they would, in course of time, cease to have anything but a matter of historical interest. Hence I wish that Tātācārya must write commentaries on these texts to enable the scholars to acquire proficiency in *Nyāya*.

As graciously directed by His Holiness, Prof. Tātācārya wrote commentaries on many a text of *Gādādhara*.

To my Guru, Tediyur Śrī Krishnamurthy Sastriyar, who initiated me into the Sanskrit language in my early childhood and to whom I owe my knowledge of Sanskrit, I offer my salutations. I am endlessly thankful to Śrī K.R. Atmanathan, Śrī K. Vedamurthy and other fellow devotees for sponsoring the publication of this work under the auspices of The Sri Sri Sri Mahalakshmi Mathrubhutheswarar Trust functioning from Kotturpuram in Chennai. This Trust is engaged in the sublime task of constructing a *Maṇi-maṇṭapa* at the Oririkkai village near Kāñcīpuram as a humble expression of the deep sense of gratitude of the devotees towards our Jagadguru Śrī Śrī Candraśekharendra Sarasvatī Bhagavat-pūjyapādāḥ.

I record my eternal gratitude to Dr. Śrī S. Yejnasubramanian of New Jersey for his generous offer of financial assistance towards this publication. I am overwhelmed by his splendid munificence. His warmhearted readiness to give and his magnanimity, I shall treasure up in my heart for ever.

I thank my children, Renuka and Kamakoti, for the care and patience shown by them in the planning of the overall format and structure of this Volume for and during the press work.

I record my deep sense of gratitude to Prof. Mani Sastri Dravid, Professor, The Madras Sanskrit College, for his valuable suggestions that have greatly enhanced the quality of this book.

To Dr. S. Revathy and Dr. C. Murugan of the Department of Sanskrit, University of Madras, I am grateful for their courteous help in correcting the proofs. To Śrī M.S. Maniyavan of the Elango Achukhoodam, Chennai, I am thankful for his kind cooperation and neat execution of this work.

Chennai
August 20, 2008.

N. Veezhinathan

Sastriyar, who
early childhood
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R. Atmanathan,
for sponsoring
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rī M.S. Maniya-
am thankful for
his work.

Veezhinathan

श्रीः

प्रस्तावना

[प्रथमं संस्करणम्]

तत्रभवता अन्नम्भट्टेन विरचितः तर्कसंग्रहः तत्कृतदीपिकाख्य-व्याख्यानसहितः न्यायशास्त्रमधिजिगांसमानैः सर्वैरपि आदौ पठ्यत इति विश्वप्रसिद्धम्। तर्कसंग्रहस्य दीपिकाव्यतिरिक्तानि पदकृत्यम्, न्याय-बोधिनी, वाक्यवृत्तिः, निरुक्तिः, पट्टाभिरामटिप्पणी इत्यादीनि बहूनि व्याख्यानानि मुद्रितान्यमुद्रितानि च उपलभ्यन्ते। तथा दीपिकायाः रामरुद्री, नीलकण्ठकृता प्रकाशिका, नृसिंहशास्त्रिकृता प्रकाशिका, पट्टाभिरामकृता प्रकाशिका, इत्यादयः अनेका व्याख्याः मुद्रिता अमुद्रि-ताश्च वर्तन्ते। तर्कसंग्रहव्याख्यासु न्यायबोधिन्याः दीपिकाव्याख्यासु नीलकण्ठीयप्रकाशिकायाश्च पठनपाठनप्रचारोऽस्ति। संक्षिप्तशैल्या अपेक्षितसकलार्थप्रतिपादकत्वरूपो विशेष एव पठनपाठनगोचरतायां मुख्यो हेतुः। तत्रापि नीलकण्ठप्रकाशिका लघुगादाधरीति व्यपदेशयोग्या छात्राणां विदुषां च चित्तरञ्जकतमा चकास्ति। येषां गादाधर्यादिषु ग्रन्थेषु गाढः परिचयो वर्तते त एव प्रकाशिकायाः तात्पर्यं रसं च ज्ञातुमनुभवितुं च शक्नुवन्ति।

तस्याः नीलकण्ठप्रकाशिकायाः प्रतिवाक्यं भावार्थस्पष्टीकरणचणा काचन व्याख्या चिरात् नावतीर्णा। यद्यपि नीलकण्ठपुत्रेण कृता भास्करो-दयनाम्नी व्याख्या बहोः कालात् पूर्वं निर्णयसागरयन्त्रालयेन मुद्रापिता

उपलभ्यते, तथापि उपेक्षितस्थले समुचितरीत्या अव्याख्यानात् अनपेक्षितविस्तरकरणाच्च बालतार्किकाणां नोपकारिणी सा। प्रत्युत बहुषु स्थलेषु प्रकाशिकायाः हृदयमनवगच्छन्ती विपरीततया व्याख्यान्ती व्यामोहमेव जनयति। इयं नीलकण्ठपुत्रेण न कृता स्यादित्यपि तादृस्थलानां दर्शनेन मतिः समुपजायते। अत एव मादृशानां बालतार्किकाणां विदुषां चोपकाराय समीचीना काचन व्याख्या कर्तव्येति बहोः कालात् पूर्वं नावल्पाकाभिजनान् पण्डितप्रवरान् एन्.एस्. रामानुजताताचार्यान् प्रार्थयम्। तेषां सविधे न्यायशास्त्रं मयाधीतमितीमं सम्बन्धं पुरस्कृत्य प्रार्थनामकरवम्। तेऽपि सद्यः प्रार्थनां स्वीकृत्य एकवर्षाभ्यन्तरे बालप्रियानाम्नीं प्रकाशिकायाः व्याख्यां निर्माय अदुः। तस्याः प्रकाशनसमयोऽधुना समुपनत इति नितरां मोमुद्यते चेतः। अनया व्याख्यया बालतार्किकाः सर्वेऽपि महान्तमुपकारं प्राप्यस्यन्तीति निश्चयप्रचम्।

अथ **भास्करोदयायां** विद्यमानान्यसांगत्यानि स्थालीपुलाकन्यायेन प्रदर्शयामः—

(1)

प्रकाशिकायां 'तर्कस्यापादकाभावसाधकविपर्ययप्रतियोग्यापाद्यकत्वरूपविपर्यये तत्कोटिपर्यवसायित्वं दर्शयति – दर्शनाभावान्नास्तीति' इति पङ्क्तिः (पृ.146) दृश्यते। अस्याः पङ्क्तेर्वास्तवार्थः अयम् – 'यद्यत्र घटः स्यात् तर्हि भूतलमिव घटोऽद्रक्ष्यत' इत्याकारके तर्के आपादको घटः तस्याभावः घटाभावः तस्य साधको विपर्ययदर्शनाभावः तस्य प्रतियोगि

दर्शनमेव आपाद्यमिति आपादकाभावः साधकविपर्ययप्रतियोग्यापाद्यकत्वं तर्कस्येति।

भास्करोदयाकारास्तु इममाशयमगृहीत्वा किमपि लिखति। तथा हि **भास्करोदया** पङ्क्तिः – 'आपादकस्य दर्शनापत्तिसंपादकघटास्तित्वस्य अभावसाधको दर्शनाभावो नास्तीति यो विपर्ययः तत्प्रतियोगिदर्शनाभावरूपविपर्ययप्रतियोगि यद्दर्शनं तस्यापाद्यत्वरूपं विपर्यये दर्शनाभावान्नास्तीति व्यत्यासरूपे तत्कोटिपर्यवसायित्वं नास्तीत्यभावकोटिपर्यवसायित्वं तर्कस्य दर्शयतीति समुदितार्थः'' (पृ.80) इति।

'तर्किता आपादिता प्रतियोगिनो घटादेः सत्त्वस्य सत्त्वप्रसक्तेः' इति **प्रकाशिका** (पृ.146)। अत्र तर्किता इत्यस्य आपादनविषयभूतेत्यर्थः। आपादनाश्रयभूतेति **भास्करोदया** (पृ.80)।

(2)

सत्प्रतिपक्षप्रकरणे **प्रकाशिकायां** 'यत्संबन्धि यत् साध्यं तदभावव्याप्यहेत्वन्तरस्य ज्ञानं पक्षेऽस्ति स सत्प्रतिपक्ष इत्यर्थः' इति पङ्क्तिर्दृश्यते (पृ.207)। तस्या अयमर्थः – यत्संबन्धीत्यस्य यद्धेतुसंबन्धीत्यर्थः। तथा च यद्धेतुसंबन्धि यत्साध्यं तदभावव्याप्यहेत्वन्तरस्य ज्ञानं तत्पक्षेऽस्ति स सत्प्रतिपक्षः। स सत्प्रतिपक्ष इत्यत्र तत्पदेन यत्संबन्धीत्यत्र यत्पदेन गृहीतो हेतुर्ग्राह्य इति। **भास्करोदयायां** तु – 'यत्पदेन प्रकृताभिप्रेतपक्षपरिग्रहः। पक्षेत्यत्र तदित्यादिः। तथा च यत्पक्षकं यत्साध्यं तदभाव-

व्याप्यहेत्वन्तरस्य ज्ञानं तत्पक्षे स इत्यन्वयः' इति व्याख्यानं दृश्यते (पृ.116)। अत्रानन्वयादिकं विदुषां स्पष्टम्।

(3)

प्रामाण्यवादे **प्रकाशिकायां** – 'भट्टमते तु ज्ञानस्यातीन्द्रियतया ज्ञाततालिङ्गकानुमितेरेव प्राथमिकज्ञानग्रहरूपतया तया प्रामाण्यं गृह्यते' इति पङ्क्तिर्दृश्यते (पृ.273)। अत्र ज्ञानस्य ग्रहः ज्ञानग्रहः प्राथमिकश्चासौ ज्ञानग्रहश्चेति कर्मधारयः। तेन प्राथमिकत्वं ज्ञानग्रहविशेषणम्। ज्ञानग्रहे प्राथमिकत्वविशेषणात् नैयायिकसंमतप्रवृत्त्यादिलिङ्गकानुमित्यात्मकः द्वितीयो ज्ञानग्रहः व्यवच्छिद्यत इति **प्रकाशिकाशयः**।

भास्करोदयायां तु एतत्तत्वाज्ञानात् 'प्रथमे भवं प्राथमिकं तच्च ज्ञानं व्यवसायात्मकं, तस्य ग्रहरूपतया तद्ग्राहकानुमित्यात्मकज्ञानस्वरूपतया इति यावत्' इति यत्किमपि व्याख्यातम् (पृ. 167)।

(4)

तथा **तत्रैव** – 'अनुमानप्रयोगस्तु इदं ज्ञानमप्रमा विसंवादिप्रवृत्ति-जनकत्वात् यन्नैवं तन्नैवम्' इति दृश्यते (पृ.292)। अत्र विसंवादि-प्रवृत्तीत्यत्र विसंवादिनी या प्रवृत्तिः तज्जनकत्वादित्यर्थः। विसंवादिनी-त्यस्य विफलेत्यर्थः। **भास्करोदयायां** तु 'विपरीतज्ञानवत्प्रवृत्तिजनक-त्वादित्यर्थः' इत्युक्तम्। अनेन विसंवादिनः प्रवृत्तिरिति विग्रहोऽभिप्रेतः। अत्रानौचित्यं स्पष्टमेव।

उदाहरणार्थं कानिचित् स्थलानि प्रदर्शितानि। एतादृशस्थलेषु **बाल-प्रियायां** प्रामाणिकरीत्या व्याख्यानं कृतम्।

अथैतन्मुद्रणसमाप्तिसमये तिरुप्पुक्कुलिस्वामीति विख्यातैः सार्धशत-संवत्सरेभ्यः पूर्वं काञ्चीमध्युषितवद्भिः चतुस्तन्त्रनिष्णातैः विरचितानेक-न्यायग्रन्थक्रोडपत्रैः **श्रीकृष्णतातार्यैः** कृतायाः प्रसारणाख्यायाः प्रकाशिकाव्याख्यायाः एका तालपत्रमयी ग्रन्थलिपिमातृका संप्रति काञ्चीमधिवसतां विल्लियंपाक्कं श्रीसम्पत्कुमारतातार्याणां सकाशात् लब्धा। व्याख्येयं श्रीकृष्णतातार्यैः मातृकारूपेण विलिखितेति ताल-पत्रग्रन्थपुष्पिकातः अवगम्यते। अपि च अत्रत्यप्रमात्वानुगमः तथैव **न्याय-सिद्धाञ्जनव्याख्यायां रत्नपेटिकायां** दृश्यते। किं च तदीयग्रन्थान्तर-शैलीमनुकरोतीयं प्रसारणा। अतो व्याख्येयं श्रीकृष्णतातार्यैः कृतेत्यत्र न कोऽपि संदेहः। अस्यां प्रसारणायां प्रायः सर्वेषां लक्षणानामनुगमाः वर्तन्ते। तस्मादियं व्याख्या अनुगममार्गजिज्ञासूनां महते उपकाराय कल्पेतेति मत्वा अस्या अपि प्रकाशनं युक्तरूपं मन्वानेन मया अनुबन्ध-रूपेण व्याख्येयं मुद्रापिता। यदि पूर्वमेवेयं समुपलब्धा अभविष्यत् तदा इयमपि तत्तत्स्थलस्याधस्तात् बालप्रियया साकं मुद्रापिता अभविष्यत्। अथापि अनुबन्धरूपेण वा मुद्रणार्थमियं लब्धेति अलभ्यलाभेनेव संतुष्यत्यन्तरङ्गम्।

ग्रन्थस्यास्य तर्कसङ्ग्रह-दीपिका-प्रकाशिका-बालप्रिया-प्रसारणा-गुच्छरूपस्य प्रकाशनम्-

'सिद्ध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः
सम्भावना गुणमवेहि तमीश्वरणाम् ।'

इति नीत्या – बाल्यात् प्रभृति निरवग्रहानुग्रहगर्भेण कटाक्षविशेषेण मामुज्जीवयतां वेदादिशास्त्रसंरक्षणार्थं कृतावताराणां आजन्मशुद्धानां महर्षिप्रवराणां आचार्यतल्लजानां भक्तजनबृन्दैः सेव्यमानानां **श्रीकाञ्ची-कामकोटिपीठाधीश्वराणां श्रीमच्छन्द्रशेखरेन्द्रसरस्वतीश्रीचरणानां** मद्गुरु-वर्याणां करुणाविलासविजृम्भितम्।

मम मातुलपादानां श्रीकाञ्ची-आचार्यचरणपादपद्मभक्ताग्रगण्यानां धर्मरक्षणधुरंधराणां सत्कर्मनिरतानां शमदमाद्यात्मगुणसंपन्नानां समधि-गतन्यायादिशास्त्रसाराणां **श्रीवाञ्छिनाथार्यवर्याणां** षष्ट्यब्दपूर्तिमहो-त्सवस्मारकचिह्नतया ग्रन्थमेनं **श्रीदक्षिणामूर्तिव्यासशङ्करशब्दितं सत्य-ज्ञानपदोदितं यज्ज्योतिः तत्स्वरूपाणां श्रीकामकोष्ठवरपीठजुषां गुरूणां** चरणनलिनयोः प्रणामशतानि विधाय न्यायवेदान्तादिशास्त्रेषु व्युत्पत्त्यति-शयं प्रार्थयमानः सभक्तिश्रद्धं समर्पयामि।

समुचितसरलव्याख्यानविरहेण तर्कशास्त्राध्ययनात् बिभ्यतां बाल-तार्किकाणां ग्रन्थोऽयं महान्तमुपकारमाधास्यति। सत्स्वपि बहुषु कार्येषु मत्प्रार्थनामङ्गीकृत्य महोपकारकरीं **बालप्रियां** निर्माय मादृशान् बाल-तार्किकान् अनुगृहीतवन्द्यः मम तर्कशास्त्रगुरुभ्यः न्यायमीमांसा – व्या-करण – वेदान्तशिरोमणिभ्यः विरचितानेकग्रन्थेभ्यः श्रीकाञ्चीकामकोटि-पीठाधीश्वराणां परमानुग्रहपात्रभूतेभ्यः तिरुपतिस्थलकेन्द्रीयसंस्कृतविद्या-

पीठे प्राध्यापकपदमलंकुर्वद्भ्यः विद्वद्वरेभ्यः **श्री एन्.एस्. रामानुजताताचार्येभ्यः** परां कृतज्ञतां प्रकटयामि।

प्रसारणाख्यव्याख्यायाः तालकोशरूपां प्रतिं दत्त्वा उपकृतवद्भ्यः काञ्चीपुरनिवासिभ्यः विद्वद्भ्यः श्रीविल्लियंपाक्कं सम्पत्कुमारताताचार्येभ्यः, तस्या एव काकदमयप्रतितः छायाचित्ररूपां प्रतिं सम्पाद्य दत्त्वा उपकृतवद्भ्यः अडयार्कोशालयाधिकारिभ्यश्च हार्दिकीं कृतज्ञतां प्रकाशयामि।

एतद्ग्रन्थस्य मुद्रणोपयोगितया सुस्पष्टरीत्या देवनगरलिप्या मातृकां विलिखितवद्भ्यः न्यायशिरोमणिभ्यः **डा. ई. गोविन्दन्** महाशयेभ्यः कृतज्ञतां निवेदयामि।

समीचीनपक्किकया निर्दिष्टसमये मुद्रणं कृतवते इळङ्गो मुद्रणालयाधिकारिणो **एम्.एस्. मणियवन्** महाशयाय मङ्गलाशासनपूर्वकं कृतज्ञता निवेद्यते।

अपि च उपोद्घाते दीपिकादिषु विवेचितविषयाणां मध्ये मुख्यतमतया प्रतिभातान् षोडशविषयान् अधिकृत्य प्राचीननवीनन्यायवैशेषिकग्रन्थादिपरामर्शपूर्वकं विवेचनं कृतं अस्मच्छ्रीगुरुचरणैः। अनुसन्धानमार्गानुसारेण लिखितोऽयमुपोद्घातः अनुसन्धानकुतूहलिनामुपकाराय कल्पते। अनवधानतः मुद्रणादौ जाताः अशुद्धयः विद्वद्भिः क्षन्तव्याः शोधनीयाश्चेति प्रार्थये।

वैशाखशुद्धपूर्णिमा
(29.5.1980)

एन्. वीलिनाथः

द्वितीयं संस्करणम्

अशीत्युत्तरैकोनविंशे क्रैस्तवे संवत्सरे प्रकाशितः तर्कसंग्रह-दीपिका-प्रकाशिका-बालप्रिया-प्रसारणाख्यकुसुमानां गुच्छरूपः अयं ग्रन्थः विंशतिवर्षेभ्यः पूर्वमेव दुर्लभो जातः। बहवः छात्राः अनेन ग्रन्थेन लब्धप्रयोजनाः। एतत्प्रत्यपेक्षिणाम् अन्येषां छात्राणां कृते ग्रन्थोऽयं **श्रीमज्जयेन्द्रसरस्वतीश्रीचरणानां श्रीमच्छङ्करविजयीन्द्रसरस्वतीश्रीचरणानां** निरवग्रहानुग्रहपूर्वकं पुनः परिष्कृत्य **श्रीश्रीश्रीमहास्वामिनां स्मारकतया शताब्दिमणिमण्टप**निर्माणार्थं प्रकल्पितया **श्रीश्रीश्रीमहालक्ष्मीमातृभूतेश्वरसमित्या डा. श्री. यज्ञसुब्रह्मण्यमहाभागैः** सभक्तिश्रद्धं समर्पितद्रविणसाहाय्येन प्रकाश्यते। ग्रन्थेन अनेन प्रयोजनं लभमानाः सर्वे वयं डा.श्री. यज्ञसुब्रह्मण्यमहाशयानाम् आजीवं अधमर्णा भवेम ।

इति

श्रीकामकोष्ठवरपीठजुषां गुरूणां

पादारविन्दमकरन्दरसैकजीवी

श्रावणपूर्णिमा — **एन्. वीलिनाथः**

(16.08.2008)

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41. *Vyutpattivāda* with the Commentary, *Prakāśa.* Chowkhamba Sanskrit Series, Benares.

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The Sacred Golden Pādukas of
Kāñcī Mahāsvāmī to be consecrated in the inner sanctum of the
Maṇi-maṇṭapam at the Oririkkai Village near Kāñcīpuram